

# The Salt Lake Tribune.

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Sunday, August 1, 1909.

Eleventh commandment—Boost!

Up goes the bunting. Got yours?

Now you may write it August first.

Virtue is very often the child of the pay check.

Who or what would you rather be than Spain?

Galveston's sea wall has proved to be a good map preserver.

If Thaw isn't crazy, it isn't because he hadn't ought to be.

Neither will there be any Danites permitted in the big parade.

Looks as if the numerous cooks have spoiled the tariff broth.

Well, no; steering an airship is not quite like rocking a cradle.

From now until the fifteenth of August all roads lead to Zipping Zion.

Economy is wealth, we know; but no body ever struck a pay streak in starvation.

Mr. Rockefeller, it seems, is not making much of a spread with his petroleum butter.

China finds that it is less difficult to borrow money than to select the lender.

"Good roads make good people," says the Atlantic Constitution. But not good Indians?

And is not the Sabbath day a good one on which to advise people to walk to the right?

It appears that all the army officers of Argentina favor a war with Bolivia; but what does the private say?

A New York burglar attributes his downfall to a woman. No need to look up that fellow's genealogy.

Watch the living flag in the big G. A. R. parade if you would like to see some of our future Presidents.

A southern Utah paper says that there is no goat fever in Utah; yet it is a hot supporter of Apostle Smoot.

A man in Chicago is suing his wife for divorce because she refused to loan him money. Coward, to "strike" a woman!

"Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding."—Proverbs, xvii, 28.

A North Carolinian recently eloped with three women on the same train. And it seems that events will persist in showing that Solomon lived for nothing.

Don't hear anybody saying anything about "two hundred thousand for Salt Lake in nineteen-ten." What's the use of wishing for a thing you've just about got hold of?

Dence of it is that these fellows who predict the end of the world fix on different dates. Why not all agree on one day and save us from jumping sideways every minute?

Just think of it! Only nine days before Salt Lake shall witness the greatest event in her history. Besides, the

veterans will be able to make some very important entries in their diaries.

## THAT OLD OFFER AGAIN.

The Tribune is in receipt of the following communication, to which it gives us a great deal of pleasure to afford space, and in which the public will doubtless find some interest:

Salt Lake City, Utah, July 30, 1909.  
Editor Salt Lake Tribune:—In your issue of the 28th inst., you made the following unqualified statement:  
"The truth is, that polygamy is taught, practiced and protected within the Mormon church today; that hundreds of thousands have been committed since the Manifesto of 1890; that the church, so far as the officials thereof may be designated as the church, has knowledge of these offenses previous to their commission and gives its approval thereof."

Now, Mr. Editor, judging from the past, the truth is not that polygamy is taught, practiced and protected within the Mormon church today; that hundreds of thousands have been committed since the Manifesto of 1890; that the church, so far as the officials thereof may be designated as the church, has knowledge of these offenses previous to their commission and gives its approval thereof.

For any one or more cases that you can produce beyond question, without any quibbling or dissimulation, but to furnish the names, dates and places, where and when the ceremony of plural marriage has been performed since the Manifesto of 1890, with the knowledge, sanction and approval of the President of the Mormon church, and he being the only one who can give such sanction, and against whom your facts are true, and who is constantly repeating, "ONE THOU-SAND POLYGAMISTS."

Now, sir, bring on your witnesses and furnish the evidence of the "hundreds of thousands" which you say are committed within the period mentioned; then you and your friends will be amply secured financially for life.

If you refuse to do this, or otherwise make ample acknowledgment of your inability to furnish the proofs herein named, then I am prepared to say that you are willing to accept the verdict of every honorable man and woman that your statement is all of like character as cowardly, but deliberate, malicious and wilful falsehoods.

It is high time that a halt was called on the constantly repeated, insulting and lying cartoons which appear in your daily paper, as well as your malignant and vicious assertions which accompany the same.

I request that you publish this IN FULL in your Sunday issue—and your answer thereto.

JOSEPH E. TAYLOR.

P. O. box 147, City.

If there were no other thing in Mr. Taylor's communication to indicate it, the nature of his demands would amply demonstrate the fact that he is of the higher Mormon priesthood. He seems unconscious of his false and insulting insinuations against this paper which have no basis of fact to rest upon.

However, it is The Tribune's duty to meet his challenge as near as may be, and as briefly and convincingly as possible. With a view to expedition we will merely cite one case, always understanding that what an accredited official of the church would do would in effect be the act of the church itself—that is, we do not expect that Mr. Taylor will require us to show that a polygamous marriage since the manifesto was voted upon by a general conference of the church in order to fix the fact of its approval and authorization by the church.

Mr. Taylor will not deny that Abram H. Cannon married Lillian Hamlin after the issuance of the manifesto; nor will he go back of the general information that the marriage occurred on board a vessel near Los Angeles in June of 1896. So far as knowledge may go in such cases, he knows that Joseph F. Smith, then a counselor to the president of the church, performed the ceremony which unlawfully gave to Abram H. Cannon his third polygamous wife. During the time of this marriage Mr. Taylor was counselor to Angus M. Cannon, president of the Salt Lake stake of Zion. He was early made aware of the transgression of Apostle Cannon, because the latter was a resident in the stake over which Mr. Taylor had jurisdiction. He knows that a great fuss was made over the affair; and he knows that privately Joseph F. Smith confessed to high ecclesiastics that he was the man who had performed the Cannon-Hamlin marriage ceremony. He knows that when upbraided by men in the church who regarded the inhibitions of the Woodruff manifesto in sincerity, and who were incensed at his dastardly disregard of pledge, President Joseph F. Smith quieted the trouble by assuring them in all humility that "it should never happen again." If Mr. Taylor is not content with The Tribune's word that this ceremony was performed by Joseph F. Smith let him make inquiry of members of the Cannon family whom we can name, and with whom he is well acquainted, and whose testimony he is bound to accept, and this paper will gladly publish the result of his inquiry. It is admitted by the whole Mormon church, including Mr. Taylor, that the case of Abram H. Cannon was one of new polygamy since the Woodruff manifesto. He says in his communication that the president of the church is the only man on earth that has the power to authorize these marriages, but neglects to add what is known to be a fact that the president may delegate this power to whomsoever he may see fit. He also knows that some of the men who were thus commissioned before the manifesto exercised that commission after 1890—otherwise he does not know Apostles Matthias F. Cowley and John W. Taylor. He knows that Joseph F. Smith was specially set apart to perform polygamous marriages in the Salt Lake "endowment house" and temple years prior to the manifesto, and that there was not another man in the church so zealous as he in bringing men and women into the polygamous fold. He well knows Mr. Smith's habitual attitude of defiance against the laws enacted to prohibit and punish polygamy. He knows of Smith's testimony to the effect that he believes in the "principle" of plural marriage just as much now as he ever did. He knows that the president of the church testified in Washington that he had never performed a plural marriage ceremony "on the earth," and is left to guess, with the rest of us, what Smith would have answered had he been asked if he had so officiated upon the water. He knows that no polygamous marriage is au-

thorized or countenanced by any other church than the Mormon organization; and that such unions are contracted only by constituted ecclesiastical authority within the Mormon church. He knows that the church has confessed in official pronouncement that new polygamous marriages have occurred since the manifesto, and that the ceremonies could not have been performed except by and under the priestly authority conferred by that church, the official act in this respect being of and by the church, as all will reasonably admit.

Mr. Taylor well knows that court procedure absolves men and women from giving testimony that may tend to incriminate themselves. He also knows that invariably, and especially where the plural marriage is of parties not prominent in the church, the fact of the ceremony is known only to the man, the woman and the officiating elder. Neither of these is going about telling people of acts of their own which would land them in the penitentiary; yet Mr. Taylor practically demands that The Tribune print pleas of guilt from these criminals in order to satisfy his requirements. Although himself a high ecclesiast, Mr. Taylor knows that he could not induce any of these offenders in his church to divulge their secrets if they thought trouble to themselves would result; he knows that he would not disclose any knowledge which he might possess of such transactions. Many a time Elder Taylor has preached to the people of his church that the manifesto was a temporary affair—that it was only for a time that polygamy would be forbidden, and that ere long the saints would be permitted by the Lord to resume their marriage and their giving in marriage in the polygamous church law. Mr. Taylor will not deny that The church authorizes and countenances and blesses the plural marriage, and curses those who will not obey that law, in its official law book, the Doctrine and Covenants. In and of itself that is sufficient evidence in this respect. Mr. Taylor thoroughly understood that he was setting before The Tribune impossible conditions; and his refuge in them is merely evidence of tricky assumption of candor.

The offer of Mr. Taylor is only a repetition of the same old "chestnut" that has been utilized for a number of years by the church. He demands of The Tribune evidence that is possessed only by the church, and which the church will not give up. It is in effect like a man going about the streets offering to buy a certain stock, knowing full well that he has every share of that stock locked up in his safe, and that there is not a share of the same on the market. We will leave the matter to the intelligent reader, without feeling the slightest doubt that Taylor will be adjudged a quibbler and deceiving trickster of the rankest sort.

## "THE SERVANT IN THE HOUSE."

A play has been running at the Salt Lake Theater during the past week which has received much praise, and which has been deeply appreciated by the public. The intent of that play has been to show that he who would prevail must serve; that the highest service of the Master is rendered by those who devote themselves the most utterly to the service of mankind. The idea is as fine as it is ancient, and has been approved by mankind for ages. And so, with the general aim and purpose of the drama there can be no fault to find. Yet, there are some things that may be said by way of criticism. First of all, it is something of a shock to religious sentiment to see any person made up to resemble as closely as may be, the artistic conception of Christ as revealed in the great masterpieces in painting. The leading character in this play, "Bishop of Benares," is so made up, and his appearance upon the stage is to a degree corresponding to the reverential feeling of the person witnessing, a shock in greater or less degree. It can fairly be said, also, that he appeared in a deceptive capacity when he served as butler, giving the full effect of a false personation, with every indication of intent to mislead or deceive his brother and his brother's family as to whom he really was.

One topic of the play deals with a man, brother of the rector of the parish and of the "Bishop of Benares;" this man, according to the story, had been a degraded character, reckless, hard-drinking, a reviler of all things sacred and revered, and utterly unfit to have charge of the little daughter who was left to his care after his wife died; and in this story, though the rector takes this daughter, educates her, cares for her, and trains her to a Christian life, this is held to have been a great wrong, particularly as the fact that she had a father living was not told to her. But surely it was better that the rector and his wife should care for the girl than that she should be left to the reckless father; and surely it was kinder to that girl and to that father to make no mention of him whatever, than to speak of him as he was; but the fact that no mention was made of this reckless and impious tough is made a bill of indictment against the rector and his wife. The father himself in his partly recovered state seems to sense vaguely that his daughter was much better off than if she had been left to his reckless unthrifty and practical abandon. Here the story certainly proceeds, not only on impractical lines, but follows a false sentiment. It is not true that the uncle taking the girl into his own hands and caring for her tenderly and religiously, had perpetrated any wrong upon the father, who was an abandoned character and not fit to have the care of the girl; it was on the contrary, a kindness that the rector exercised toward the girl

and also toward the father, the very kindest thing he could do.

The rector is shown as loathing the worldly ways in which his wife has led him, and he is found indulging in the deepest self-contempt because he considered his life a living lie, and yet, at the last, all was to be made right by his going into the final job of cleaning out with his brother, "the dramsman," a filthy, cold sewer, a work for which he was not fitted, and in which he could exercise no skill and for which, doubtless, hundreds of men skilled in that work could have been had. The idea that a man can redeem himself from a false position by under-taking to do a job of filthy work which he is incompetent to do, is such a travesty upon practical life and work that if it were gravely proposed as an actuality, everyone would laugh at it and justly call it childish.

The conception of the story and the aim of the author to illustrate in dramatic form the old truth of the godliness of service is well; but it is certainly true that, in the main facts referred to, he has carried the illustration in a way to provoke objections, if not contempt. The motive of the story is worthy of a better handling than it has been given in this drama, and we should be glad to see it worked out on different lines and with more consistency in act and more fidelity to truth.

The "Miracle Plays" of the Middle Ages made no such mistakes as are carried in this drama; they made mistakes of facts, of history, and in anachronism, and of illiteracy; but all of these which have been found worthy of censure made no mistake in that fidelity of treatment or inconsistency of detail, such as is shown in this play.

We have seen at the Salt Lake Theater one of those old plays, and a powerful play it was—"Everyman." In Oberammergau they still present the greatest of these plays, but in them all the treatment must be in the deepest earnestness of feeling and truthfulness and consistency of treatment and of details. And so, we think that this play of Mr. Kennedy's, because of its lack of consistency and faithfulness in detail, of truth, and of correspondence to life, must go into oblivion as so many other plays have gone that under-pose to revive in a modern way the pious, earnest dramatic forms of the Middle Ages.

## STILL PUSHING POLYGAMY.

He would not have been a son of his father had he failed to blunder along the line of open-faced fanaticism. A scion of the noble, if also lawless, house of Joseph F. could be expected to do no less than this in exemplification and duplication of a paternal characteristic. These observations are prompted by a first-page article which appeared in the Honolulu Advertiser of July 4, 1909.

According to this Hawaiian publication, there is a good lady residing at Waikiki, who tells the Advertiser that not long ago she was visited by two Mormon missionaries. One of these announced himself to be a son of the president of the Mormon church. During the course of the conversation which occurred upon the occasion of this visit, this particular one of the many younger prophetic Smiths is said by the lady to have launched into a most elaborate defense of polygamy as a divine institution. He appears to have forgotten the testimony of his father that the thing was no longer taught by elders of his church, evidently realizing that this particular portion of the bogus prophet's utterances had been given out with a mental reservation that, exposed, would have branded the spoken words as a pack of deliberate falsehoods. For all that, however, the impression of the church to give out the impression that the practice of polygamy is now being forgotten, as a thing never known. The young man, so the lady declares, burned with real and enthusiasm as he recited the names of Abraham, Jacob, David, and Solomon as men who had taken unto themselves many wives and concubines, arguing therefrom that the "principle" must have been of divine origin. But the good woman objected to this segregation, asking "Why, if God founded polygamy, He did not set the example to the world in the beginning by giving Adam more than one wife?" To this the youthful Smith replied that "God made Adam one wife, but intended others for him among the other spirits. Through sin Adam lost these affluities." It was with equally lackadaisical nonchalance that the missionary son of the polygamist prophet disposed of the "word of the Lord" as contained in his own Book of Mormon, wherein it is said that the things done by David and Solomon were an abomination before God. All that the juvenile enthusiast could think of was his home teaching, and he naturally let the cat out of the bag in his anxiety to preach and defend the faith of his progenitors.

Not only is plural marriage being taught by elders wherever and whenever possible, but it is being practiced by them; and if all the new polygamists (meaning those who have taken plural wives since the issuance of the Woodruff manifesto in 1890) living in Salt Lake county were in State prison—where they belong—the walls of that institution would be forced outward by the inside pressure.

Also, it appears, the prophet's son asserted that "the Utah church received revelations continuously up to the present time." When questioned at Washington concerning this matter, the pretended prophet himself tried to evade. He didn't quite know that he had received revelation; he was not sure that he hadn't; he was moderately certain that at times he had felt some strange movements of spirit; but finally he practically admitted that there was so much uncertainty about the matter

that everybody would be at liberty to construe his answers in any way desirable, leaving the Senate committee and the public generally to the conviction that he and the Almighty were not on speaking terms. This much of definiteness may be found on page 483, volume 1, of the testimony in the Smoot case, as here reproduced:

Senator Dubois—Have you received any revelation from God, which has been submitted by you and the apostles to the body of the church in their semi-annual conference, which revelation has been sustained by that conference through the upholding of their hands?

Joseph F. Smith—Since you became president of the church?

Joseph F. Smith—No, sir; none whatever.

All of which merely goes to show that it is a mighty bad practice to tell the people at home one thing, and those abroad another. The first lie always requires bolstering up by scores of others; and the fact that the brethren are kept extremely busy in this respect at this time does not speak well for their former utterances. Yet this is not to charge to them any incapacity to meet all requirements in the matter of false inventions to serve the need of the hour.

The conception of the story and the aim of the author to illustrate in dramatic form the old truth of the godliness of service is well; but it is certainly true that, in the main facts referred to, he has carried the illustration in a way to provoke objections, if not contempt. The motive of the story is worthy of a better handling than it has been given in this drama, and we should be glad to see it worked out on different lines and with more consistency in act and more fidelity to truth.

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transcontinental haul on their own tracks.

During the week it was announced that the Moffat road, which is supposed to be a prize greatly striven after by both the Harriman and the Gould systems, is in good shape, and that its completion will be pushed through to Provo with energy and dispatch as soon as work is again begun; at the same time, it was stated that the construction work could not begin until next year, which is a disappointment, but doubtless the work is delayed by the necessity of putting in order the tremendous lot of work which has been roughly completed to Steamboat Springs. The tunnel through the Rockies is still building, and we hope that the contract will soon be let for the building of the tunnel between the headwaters of the Duchesne and Provo or Hobble Creek, if that is the route chosen.

Every indication is that the year will be an excellent one agriculturally; throughout the State, grain crops are good, and in fact everything looks fine with the exception of the hay crop, which will be short because of the ravages of the alfalfa weevil in this country. The ranges are in better shape than for years on account of the long continued and heavy precipitation. The opening of new tracts to orchard and farm is a feature of the year. Millard, Carbon, Emery, and Box Elder counties have been the leaders in this. The reclamation work in general is under good headway; this year we expect it to take on even greater proportions.

In the country at large, the return of prosperity continues to be more and more marked; the fall trade is opening up well and strong in wholesale and the manufacturers' orders; but the advance in prices induces conservatism in many wholesale lines. Industrial operations are enlarging; there is more doing in different branches of manufacturing, although there has been somewhat of a seasonal depression in the iron and steel trades. Crop reports are favorable, with winter wheat nearly harvested, and the spring wheat harvest coming on with reports indicating an abundant yield.

Confidence in the immediate future is making great strides, and there is no shadow in the financial, business, or industrial sky, now that the tariff bill is out of the way and everybody knows just what to expect. The country is evidently on the eve of a tremendous rebound to the prosperity side, and the fall trade is sure to be very great.

## A GREAT AIR-FLIGHT.

That was a splendid flight made by Orville Wright at Fort Meyer on Friday. Going through the air at the rate of upwards of forty miles an hour is surely "going some," and the flight was accomplished with such seeming ease that, no doubt, all who saw it wondered that the like had not been done before.

In this, however, appearances are deceptive; the highest possible skill is required, not only in self possession and control of the aeroplane, but it is evident from experiments made, that mastery of and control over one aeroplane does not give the like control over another. It has taken a good while for the Wright brothers to